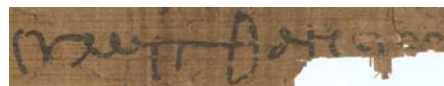


NOTES ON MISCELLANEOUS DOCUMENTS VIII*

105. BGU I 425

The text is a list of liturgical tax collectors of Memphite villages, assigned to the second/third century. Each of them is described by name, parent's name, and origin. For two of them no fathers are mentioned but only mothers: $\kappa\upsilon$ μητρ(ρ)ος) Τααρμάχιος,¹ $\kappa\upsilon$ μητρ(ρ)ος) Θαήσιος. (ll. 10–11, 21). Here are clippings of the two passages:²



One may see why the editor read $\kappa\upsilon$, but the papyrus has $\acute{\epsilon}\gamma$, i.e. $\acute{\epsilon}\kappa$. The construction $\acute{\epsilon}\kappa$ μητρός is not uncommon in this context; cf. e.g. *P.Leid.Inst.* 44.11 (2nd c.) or *SPP* 20.11.16 (Memph.; 174).

106. BGU III 909 = W.Chr. 382

In this well-known petition from Philadelphia of 359, the request is introduced by $\delta\iota\acute{\alpha}$ {τὸ} τοῦτο τάδ' ἔμα τὰ βιβλία ἐπιδίδωμί σοι. This short sequence contains two problems: {τὸ}, though the assumption of error sits uncomfortably with the uncertainty of the reading; and τάδ' ἔμα, which is unidiomatic Greek. A check of the online image reveals a totally unobjectionable phrase: $\delta\iota\acute{\alpha}$ τοι τοῦτο τάδε μου τὰ βιβλία; cf. *P.Mert.* II 90.18 (311) $\delta\iota\acute{\alpha}$ τοι τοῦτο ἐπι (apparently ἐπι[ίδωμι), *P.Oxy.* LXV 4492.13 (c. 311/12), *P.Vind.Tand.* 4.21 (313–15) *P.Sakaon* 48.21 (343), *P.Flor.* III 323.8 (525).

107. BGU XI 2035

This is a lease, essentially a sale, of an olive crop at Psenharsenes, a village near Karanis, dated to 129. The crops and their location were stated in lines 8–10: [. . .]τ[ο]ὺς καρποὺς τοῦ ὑπάρχου[ντος] σοι περὶ Ψ[ε]ναρψενῆ[σιν] τόπων (?) | [. . .]λαλεις λεγομένω. The editor was not entirely certain whether the fruits were olives, and he only tentatively considered reading $\acute{\epsilon}\lambda\alpha\acute{\iota}\kappa[ο]ύς$ in l. 8 (see n.). This is preferable to τ[ο]ύς, though not without the article, and the online image shows that there is enough room for [τοὺς $\acute{\epsilon}\lambda\alpha\acute{\iota}\kappa[ο]ύς$ καρποὺς. The editor also noted: 'Das Beziehungswort zu ὑπάρχοντος ($\acute{\epsilon}\lambda\alpha\acute{\iota}\omega\nu\omicron\varsigma$, φοινικῶνός ?) scheint der Schreiber vergessen zu haben' (8–10 n.). In view of the lacuna, this is not an inevitable assumption, though the dative λεγομένω is unsettling; cf. *BGU XIII* 2333.7–8 (143/4) $\acute{\epsilon}\lambda\alpha\acute{\iota}\kappa\omicron\upsilon\varsigma$ [καρποὺς] τοῦ ὑπάρχον[τος] σου $\acute{\epsilon}\lambda\alpha\acute{\iota}\omega\nu\omicron\varsigma$ [], λεγομένου; *P.Köln XIV* 579a.5–6 (3rd c.) περὶ | δὲ Ψ[ε]ναρψενῆ[σιν] $\acute{\epsilon}\lambda\alpha\acute{\iota}\omega\nu\omicron\varsigma$ (Ἐννεαρούρων) λεγ[ομ(ένου)].³

More difficult is the description of the 'rent', which occurs in a heavily abraded part of the papyrus:

¹³ — — —] [¹⁴ — — —] νεύου νέου καθαροῦ ἀδόλου ¹⁵ μετρητῶν
τεσσεράκοντα ¹⁶ καὶ ἑκάστου [¹⁷ κα ε θ ας [

The editor considered whether oil was mentioned in l. 14, but this could not be verified and made the identification of the fruits as olives doubtful. Arsinoite documents published subsequently offer ideas: *P.Mich.* IX 561.14–15 (102) φόρου τοῦ παντὸς $\acute{\epsilon}\lambda\alpha\acute{\iota}\omega\nu\omicron\varsigma$ | [$\acute{\epsilon}\lambda\alpha\acute{\iota}\omega\nu\omicron\varsigma$] τοῦ νέου κ[α]θ[α]ρ[οῦ] ἀδόλου; *BGU XIII* 2333.10–14 (143/4) φόρου $\acute{\epsilon}\lambda\alpha\acute{\iota}\omega\nu\omicron\varsigma$ $\acute{\epsilon}\lambda\alpha\acute{\iota}\omega\nu\omicron\varsigma$ νέου [καθαροῦ ἀδόλου] ὑλιτοῦ | μετρητῶν τριῶν . . . [] καὶ $\acute{\epsilon}\lambda\alpha\acute{\iota}\omega\nu\omicron\varsigma$ $\acute{\epsilon}\gamma\lambda\epsilon\kappa\tau\eta\varsigma$ ἀρταβῶν δύο καὶ ἐπιχύματος ἑκάστ[ου] μετρητῆ (cf. *P.Ryl.* II 97.5). Before νέου in l. 14, it is possible to read [ύλι]τοῦ, which settles the issue. The extra payment called ἐπίχυμα would be mentioned in l.

* Continued from *ZPE* 218 (2021) 158–62. The online images mentioned in these notes are accessible through papyri.info.

¹ Τααρμάχ[. . . .]χιος *ed. pr.*, but l. 11 is written in *ekthesis*. The correction to Τααρμάχιος is due to Y. Broux: see TM GhostnameID 1998.

² Credit for image clippings: © Staatliche Museen zu Berlin, Ägyptisches Museum und Papyrussammlung. Scan: Berliner Papyrusdatenbank, P 7334.

³ The name of the village precedes the reference to the olive groves also in *SB XXII* 15346.9 (88/9) περὶ κόμην] Ψεναρψενῆσιν $\acute{\epsilon}\lambda\alpha\acute{\iota}\omega\nu\omicron\varsigma$ (but κόμην is otiose), or *P.Mich.* IX 561.8–10 (102) τῶν ὑπαρχ[όντων] σοι . . . περὶ Κερ[κε]σοῦχα $\acute{\epsilon}\lambda\alpha\acute{\iota}\omega\nu\omicron\varsigma$ ἀρο[υ]ρῶν δύο.

16, and χ may be read in the expected place; the other traces are ambiguous. At the start of l. 17, $\kappa\omicron\tau\upsilon\lambda\omega\gamma$ is compatible with the traces, but the reading of the rest of the line must remain tentative. Incorporating a few other new readings, I propose the following text:

¹³ traces ἐλαίου ἐ]λαίιν[ου] ¹⁴ [ύλ]ιϲτοῦ νέου καθαροῦ ἀδ[όλου] ¹⁵ μετρητῶν τετσεράκοντα [] ¹⁶ καὶ ἐπιχύματ[ο]ς ἐκάστου μετ[ρητοῦ] ¹⁷ κοτυλῶν δύο καὶ ἐλάας ἐκλεκτῆ[ς]

‘... forty *metretai* of strained, new, pure, unadulterated olive oil, an extra amount of two *kotylai* for each *metretes*, and of choice olive(s) ...’

108. P.Athen. 16

This is the top part of a lease of land in Theadelphia. It was said to commence in year 3 of Antoninus Pius, which suggests that it was drawn up late in year 2 (= 138/9; cf. R. Ziegler, *ZPE* 106 (1995) 189 = BL X 234), probably in summer 139. The prescript was read thus: Ἡραίδι Πάπου μετὰ κυρί[ου τοῦ] ἀνδρὸς | Ἡρωνος τοῦ [. . . .]ου[] | παρὰ Ἡρα[κλέ]ου[ς] [τ]οῦ [. ἀπὸ] τῆς | (ll. 1–4). BL III 216 records a conjecture for ll. 3–4, ἀπὸ] τῆς αὐτῆς κώμης, but Arsinoite leases of this period do not normally specify the origin of the lessee. A closer look at the passage with the help of a digital image results a different reading: Πέρσο]ν τῆς | ἐπι[γ]ονής, a common description of lessees at that time; among leases from Theadelphia, cf. P.Soter. 4.2–3 (87) or P.Heid. IV 329.6 (105/6).

Other problems come up in lines 6–10, which were edited as follows:

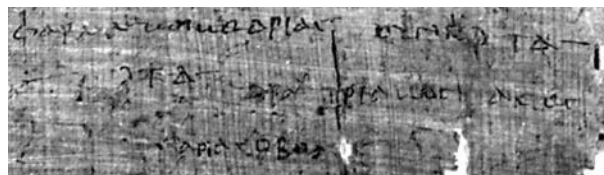
⁶ ἀρούρας τρεῖς ἢ ὅσαι ἐὰν ὦσι μείω Ϸφραγ(ίδι) ⁷ εἰς ἔτη τρ[ί]α ἤμικ(?)]ν ἀπὸ τοῦ εἰ[σιό]ν[τ]ο[ς] τρί- ⁸ του (ἔτους) Ἀντωνίνου Καίσαρος τοῦ κ[υρ]ίου, ἐκ- ⁹ φορίου τῆς ἀρ[ούρης] κατ’ ἔτος ἐκάστης [πυρ]οῦ ¹⁰ . .[

The duration of the lease is a problem. The editor recorded Zucker’s suggestion to read τρ[ί]α ἄ]λλα instead of τρ[ί]α ἤμικ(?)]ν in l. 7, but he conceded that neither reading is secure; cf. also J. C. Shelton, *ZPE* 14 (1974) 50 (= BL VII 229). The papyrus does not have τρ but τε, and the word ends with a sequence of two broken alphas with a descender in between: τέϷαρα is suggested. It also emerges that μείω Ϸφραγ(ίδι) in l. 6 hangs from ἐν, missed in the edition, and that τῆς ἀρ[ούρης] in l. 9 is a misreading for τοῦ παντῶς, so that the hyperbaton created by ἐκάστης may be eliminated. In sum, I read:

⁶ ἀρούρας τρεῖς ἢ ὅσαι ἐὰν ὦσι ἐν μείω Ϸφραγ(ίδι) ⁷ εἰς ἔτη τέϷαρα ἀπὸ τοῦ εἰσιόντος τρί- ⁸ του (ἔτους) Ἀντωνίνου Καίσαρος τοῦ κ[υρ]ίου, ἐκ- ⁹ φορίου τοῦ παντῶς κατ’ ἔτος ἐκάστης ἀρού- ¹⁰ ρη[ς]

109. P.Harr. I 89

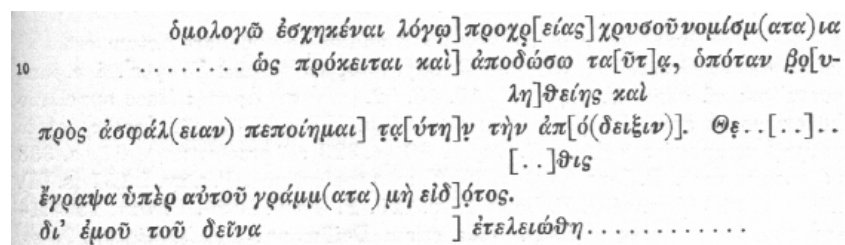
The sum paid in this receipt (misnamed a ‘Cheque to a Banker’), dated to 115, is said to be 300 drachmas 4 obols. It is mentioned three times; the edition reads (δραχμαῖς) τ, δ (ὀβολούς) | (γίνεται) (δραχμαὶ) τ, δ (ὀβολοὶ) δραχ(μαῖς) τριακοσίας, τέϷαρας ὀβολούς (ll. 5–7). The order *number* + obols is anomalous; in a text of this kind, the number should not precede the monetary unit but follow it, as in the case of drachmas.



The oddity disappears if read the last word is ὀβολός, that is, (δραχμαῖς) τδ (ὀβολόν), | (γίνονται) (δραχμαὶ) τδ (ὀβολός), δραχ(μαῖς) τριακοσίας τέϷαρας ὀβολός. The payment is for 304 drachmas 1 obol.

110. P.Iand. III 44

This fragmentary text was published under the title *Cautio pecuniae mutuae acceptae* and was assigned to the sixth/seventh century. No provenance was recorded. The concluding lines were printed as follows:



The sum borrowed, 11 solidi, is very high, especially if it was an advance (προχρεία). A check of the online image shows this to be false: the number of the solidi is lost. At the end of l. 9, the papyrus has νομικμάτια; the first alpha is almost indistinct, as in ὁπότεν in l. 10. We should accordingly supply νομικμάτια *n* instead of νομικμάτια *ια* in the lacuna in l. 2. The image also reveals that the text requires further revision; ll. 11–13 may be presented as follows:

[c.20 Αὐρήλ[ι]ο[ς] Μηνᾶς [υἱὸς] Θεοδώ[ρ]ου ἀξι[ω]θεῖς
[ἔ]γραψα ὑπὲρ αὐτοῦ ἀγραμμάτου ὄ[ν]τος.
[† δι' ἐμοῦ Φιλοξένου συμβολαιογράφου] ἐτελειώθη.

Menas son of Theodorus signed on behalf of illiterates in a number of Oxyrhynchite texts, which range in date from 530 to 538, when exactly dated; see P.Oxy. LXXXIII 5367.6–7 n. The formula in l. 12 is restored on the basis of the others written by Menas. It is more difficult to reconstruct the lost beginning of l. 11, which may have contained something similar to P.Oxy. LXXXIII 5368.9–10 καὶ συμφ(ωνεῖ) μοι | πάντα ὡς πρό(ε)ται καὶ ἐπερ(ω)τηθεῖς ὁμολ(ό)γησα καὶ ἀπέλ(υ)σα).

The texts that feature Menas were subscribed by the notary Philoxenus, who sometimes combines a Greek with a Latinate signature. The Latinate signature, which was shorter, must have preceded the Greek in the lost left-hand part of the document. See further P.Oxy. LXXXIII 5367.8 n.

The creditor was the ‘Holy Church’, which may now be placed in Oxyrhynchus. P.Oxy. XVI 1900 (528), a receipt for an axle supplied by the ‘catholic’ church of Oxyrhynchus, is also signed by Philoxenus. The church is under the local bishop, whose θεοφύλεια is mentioned in the text (ll. 15, 17). This attribute of the bishop appears also in P.Iand. III 44.2 παρ[ά] τῆς ὑμῶν θεοφιλείας. The two texts belong to the same dossier.

111. P.Mich. XV 743

I discussed this text in *ZPE* 150 (2004) 198 (= BL XIII 140), but there is more that calls for comment. It is an Oxyrhynchite sale of wine on delivery datable to 622, in which 6 solidi are paid as the price of οἴνου πενταξ(ε)τιαῖα) κη(κώματα) πεντακόσια δεκαπ[έν]τ[ε] (l. 15). The abbreviation for κη(κώματα) is unusual, but the image shows that η should be read as κ and that there is something between c and κ that is clearly not η. I propose to read κυκ(ώματα), l. κη-; for the spelling, cf. P.Oxy. XIV 1720.5 (6th c.) κυκώματα. It also appears that the reading of δεκαπ[έν]τ[ε] rests on a mistaken estimate of the space; it would be preferable to read πεντακόσια πεντ[ή]κοντα]. The sale concerned 550 measures of wine.

112. P.Mich. XV 753

This is the upper part of a private letter assigned to the second/third century. The message conveyed is riddled by a textual difficulty: ὡς ἐλάλησάς μοι περὶ . . ρ . . () | ἐστιν θηλυκ(ὰ) η ἀρσενικὰ η. καλῶς | διάκεινται τὰ πρόβατα (ll. 2–4). The image shows two short uprights before ρ; ρ is followed by ο, with its left part mostly abraded, and another letter is written above it. The writer abbreviates by superscription (l. 1, τιμωτᾶ^τ; l. 3, θηλυ^κ), and this must be another abbreviation. I propose to read προβ(άτων): ‘as you told me about the sheep, there are 8 female, 8 male. The sheep are in good condition.’

The letter continues, ἦλθέν μοι | εἰς ἐργάται ἀπὸ κα (ll. 4–5). ἐργάται was taken as an error for ἐργάτης, but this would be an odd one, even more so if taken with the uncertain εἰς that precedes it. The writing of εἰς looks different from εἰς in the next line; in fact, the papyrus has οἱ, with omicron made in two movements, as in πρόβατα in l. 4. One further change is needed in l. 4: the papyrus has ἦλθαν, the form of the third person plural aorist of ἔρχομαι that became the norm in later Greek. In sum, read ἦλθάν μοι | οἱ ἐργάται ἀπὸ κα, ‘the workers have come to me since the 21st’.

113. P.Prag. III 211

This is a sworn declaration of land, probably from the Fayum (dubiously associated with Theadelphia in the edition), assigned to 298–305. It concerns ‘royal and private sowable land’, βασιλῆ[κῆ]ς καὶ ἰδιωτικῆς γῆς σπορίμης (l. 9). There would seem to be two further references to sowable land: γῆ]ς σπορίμης ἐπιπέδου ἀπὸ ἰδιω[τικῆ]ς γῆς (10f.), and γῆ]ς σπορίμης ἀντλητικῆ[ς] ἀ[π]ὸ ἰδιω[τικῆ]ς γῆς (12f.). σπορίμης seems superfluous, but the online image (<http://www.psi-online.it/documents/pprag;3;211>) shows that the papyrus has φορίμης, ‘productive’, in l. 10; φ[ο]ρίμης should also be read in l. 12. It is worth noting that there is no other text in which land is described as ἐπίπεδος or ἀντλητική.

Apart from arable land, the declaration refers to olive trees: ἀπὸ ἰδιωτ[ικῆ]ς γῆς ἐλαι(ῶν) γγ’ (l. 14). The correct reading is ἐλαί[α]ι νζ; cf. P.Cair.Isid. 2.14f. (298) ἀπὸ ἰδιωτικῆς γῆς ἐλαίας εἰκοσιτέσσαρες. The note ad loc. refers to ‘the deduction of PCair.Isid. 2, pp. 33–34, that in the initial census of 297 olive groves (and orchards and vineyards) were declared in terms of number of trees, while in subsequent returns they were declared in terms of the area which they occupied’. If this holds, the declaration was filed for the same census as P.Cair.Isid. 2 and may be dated to 298. Contrast P.Cair.Isid. 3.15f. and 30, from one year later (299): ἐλαιῶνος φορίμου ἀπὸ ἰδιωτικῆς γῆς ... ἀρ(ούρης) δ’λβ’ξδ’.

114. P.Prag. III 219

This Arsinoite lease of the later sixth century concerns] . . . ἀρούρας ὡς ἐὰν ὄσιν (l. 5); the editor notes, ‘[t]he numeral cannot be read’. ὡς is unexpected in this context and does not yield good sense: ‘as they may be’? The online image (<http://www.psi-online.it/documents/pprag;3;219>) shows that there is too much ink for ω, and that it is possible to read the common phrase ὅσας ἐὰν ὄσιν, ‘as many as they may be’. The number of the aruras was not specified. The lease was to run for seven years; in l. 6, we have ἐπὶ ἑπταέτη (ἑπτὰ ἔτη *ed. pr.*) χρόνου (l. χρόνον).

115. PSI XIII 1335

This is a third-century business letter written in fairly elaborate Greek. A few years ago, it was reported that additional fragments were found, the most important textual gain being the address on the back: Αἰλίωι Ὀρόντη ἐπιτρόπῳ Αἰλίου Ἀφροδεικίου ἀπὸ Μουσαίου (BOEP 5.1; *AnPap* 26 (2014) 254). Mousaios would be the writer of the letter, but the image shows that the writer was not mentioned in the address: the papyrus has ἀπὸ Μουσαίου. Aelius Aphrodisius was a member of the Museum of Alexandria; for the expression, cf. e.g. P.Oxy. L 3564.2 (235). He does not appear to be attested elsewhere; the known members of the Museum are not many (the list in N. Lewis, *On Government and Law in Roman Egypt* 155–7, goes back to 1981, but there have been very few accretions since then), which makes the discovery of the new fragments all the more welcome.

116. Pap. Congr. XXVII, p. 964

This papyrus bears the top of a document addressed Αὐρηλίῳ Γέροντι κο[σ]μητῆ] ἐϋ(θηνιάρχη) Ἀρσι(νόης) (l. 1); it was assigned to the early fourth century. The name and combination of titles of the addressee are unusual, but the published photograph (p. 963) shows that we should read Αὐρηλίῳ Γεροντίῳ στρατηγῶ] Ἀρσι(νοΐτου). The strategus Gerontius was known from P.Amh. II 138 = M.*Chr.* 342.1 (late 326); it is remarkable that the way of abbreviating στρατηγῶ] is the same in both texts.

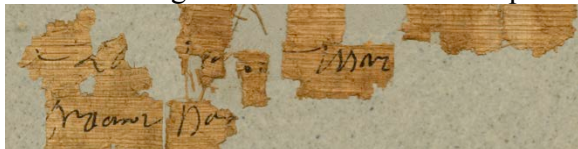
The nominal author of the text is Aurelius Posidonius, βουλευτής and ἑναρχος πρύτανις of Arsinoe. The Arsinoite προπολιτευόμενος Fl. Posidonius is attested in documents of 353 and 360 (see *ZPE* 191 (2014) 198). It cannot be ruled out that we are dealing with the same person.

In l. 5, for καντήλια read καντήλας, l. κανθήλας.

117. SB XVIII 13235

This Hawara papyrus (inv. 238) is a property declaration addressed to Apollonios and Theon, record-keepers of the Arsinoite nome (l. 1, βιβλιο(φύλαξι) ἐγκτήσεων) under Vespasian. The date derives from l. 7, Αὐτοκράτορος Κ[α]ίσαρος Οὐεσπασιανοῦ Σεβαστοῦ, and may be placed between 69 und 28.i.78 (BL XIII 218). The last extant line (13), described as a ‘docket’, was printed as] . . . καὶ ἐν Βα[. . .]. What was read as Βα[. . .] stands on a separate fragment that may not belong where it was placed, and there is yet another piece.

Next to the declaration on the same cardboard frame, glued upside down in relation to it, is inv. 239, which belongs to the docket of inv. 238. Here is a digital reconstruction of this part:



This is a subscription, in a different hand from the declaration, which may be read as follows:

κατακε]χ[ώ(ριςται)] (ἔτει) ζ Α[ὐτο]κρά[τ]ορος Καίσαρ[ο]ς
Οὐεσπασιανοῦ] Σεβαστοῦ, Παυ[νι]

Οὐεσπασιανοῦ could also have been written in the line above, with the last line inset. A similar subscription, perhaps in the same hand, is found in P.Lond. II 146.21f. (ed. W. G. Claytor, *BASP* 57 (2020) 22f.), also addressed to Apollonios and Theon and dated 6 March 74. The Hawara papyrus offers the latest attestation of these officials (cf. Claytor, 24): Payni in Year 7 of Vespasian ran from 26 May to 24 June 75.⁴

118. SB XVIII 13764

This is a cession of two plots of catoecic land in Karanis, assigned to 148–61. On the boundaries of one of these plots, there is χέρκος ἐν ἧ πρό[ριμ]οι φοίνικες (l. 13), translated as ‘dry land on which there are date-palms fit for being fructuated’. The editor, P. J. Sijpesteijn, noted that the partly restored phrase was also read in CPR I 45.7, and he referred to M. Schnebel, *Die Landwirtschaft im hellenistischen Ägypten* (1925) 296 n. 1, for the meaning of πρόριμοι φοίνικες. A check of the original made on his behalf indicated that the papyrus read σποραῖοι φοίνικες. He noted (*Tyche* 1 (1986) 182): ‘σποραῖος does not occur in the papyri to date but is listed in LSJ⁹ with the same meaning as σπόριμος; σπο[ραῖ]οι may be the correct supplement in the present text also.’

Schnebel thought that φοίνικες σπόριμοι are ‘solche, die befruchtet werden können’, on the analogy of γῆ σπορίμη. This is wrong, however, for factual as well as linguistic reasons; land will be sown, but standing trees will not be made to yield fruit through sowing. Sijpesteijn himself had found a different solution a few years earlier, but this was apparently forgotten. In *ZPE* 49 (1982) 115 n. 1, he wrote that the Vienna papyrus, cited from its re-edition as SPP XX 21, had σπορ[ά]διοι. A check of the online image confirms this reading.⁵

We may then restore σπο[ρά]διοι in SB XVIII 13764.13; the reference is to dry land with scattered date-palm trees. The same word occurs in P.Petaus 17.4 and 13 (184),⁶ which offered the basis for the earlier correction to SPP XX 21; on this term, see further P.Bagnall 9.14 n.

119. SB XXII 15367

This is a full edition of P.Oxy. I 206, a receipt for payment of a money advance dated to 535. The recipient is described as γεωρ(γῶ) τῆς τε μηχ(ανῆς) καλουμ(ένης) | Μικρ(οῦ) Πεσω καὶ τῆς μηχ(ανῆς) Πάθ(ου) λεγομ(ένης) τῶν Ζωδάνω[v] ἐν τ(ῶ) λόγ(ῳ) προχρείας (ll. 1–2). P. J. Sijpesteijn, *CE* 70 (1995) 196, noted that the phrase ἐν τ(ῶ) λόγ(ῳ) προχρείας is ‘strange’; he added: ‘I wonder whether the letters εντ() are not part of the name of the farm of Path.’ Ζωδάνω[v] is also an unusual name. The online image shows that the correct reading of the text is τῶν ζῶων αὐτ[ρ](οῦ) φθαρ[έντ(ων)]; the papyrus is broken into two along the middle, and the gap between the two fragments is bigger than suggested by the image. The phrase recurs in P.Oxy. XVI 1912.144 (566) τῶν ζῶω[v] αὐτοῦ φθαρέντ(ων) λόγῳ προχρείας, where it was restored from ll. 148 and 150 and then supported by P.Oxy. XVIII 2195.139–40 (576/7) λόγῳ προχρείας τῶν ζῶων αὐτοῦ φθαρέντων.

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⁴ My thanks to Graham Claytor for comments on this note, and to Ben Henry for the composite clipping.

⁵ BL VIII 461 records the correction proposed in *Tyche* 1 (1986) 182 ‘gegen Z.P.E. 49 (1982), S. 115, Anm. 1’, but this ‘gegen’ is gratuitous, as the *Tyche* article contains no reference to the reading proposed in *ZPE* 49.

⁶ It occurs in a passage that runs ἀπὸ χέρκο(υ) ἀμπέλ(ου) ὑπολ(όγου) . . . (ἀρούρας) β ἐν αἰς ἄμπ(ελοι) σπο[ρ]άδιοι καὶ ἐλάινα καὶ ἕτερα φντά (ll. 3–4; sim. 12–14). The same phrase occurs in P.Stras. IX 864.4, where the editor resolves ἐν ἧ ἀμπ(έλου) σποράδ(ε) (ἀρούρης) α λ η’; ἄμπ(ελοι) seems preferable, while σποράδ(οι) is an alternative to σποράδ(ε).